part, the planters receive 60 per cent of the sugar obtained from the cane while the mills retain the remainder. In 1952 there were twelve sugar cane mills operating in Negros with only one in Negros Oriental (Bais). 249 257

At Victorias the workers are provided with squat cement houses with running water and electricity. Victorias is a small city with a church (one of the most dramatically modern structures in the Philippines), stores, hospital, recreational facilities, and schools. The general standard of living of the mill workers is much higher than that of the average farmer of Caticugan. Mr. Frederico Ossorio, General Manager of the Victorias Milling Company, has initiated a cooperative vocational school, and other programs to encourage community development and leadership among the workers. 257 361 [511] [874]

Negros' major sugar region begins in the south with Ilog and continues northward and eastward along the littoral. (See Plate XVI.) This region has been divided into the northern and western subregions. On Negros' eastern coast there are two small sugar cane districts, San Carlos and Bais. The sugar cane regions and the plains of Negros coincide closely. (See Plates V and XVI.)[1] 311 249

Wernstedt reports: "The western sugar subregion is the most important sugar-producing region on Negros Island, and the most important single sugar-producing

[1 See pp. 38+105, cat. 311+249 -- Analyst]

south, about a 20-minute walk, is the sea, To the and fishermen have their boats, nets and their fish corrals in the offshore waters. To the west of the mouth of the Siaton River is Baybay, a small sitio in a coconut grove.

One could see Caticugan from the National Road were it not for the coconut palms. Caticugan, Naga, Talo-ot and Dangola are really one community, although known by different names and divided by low bluffs or shallow streams. Kinship ties, trading activities, land ownership, and friendships all bind the people in the different settlements into a functioning group. There are two main paths to Caticugan. One path skirts the cockpit which is empty except on Sundays or holidays, while the other path fords the river around a bend to the north. (See Plate XVIII.)[1] Taking the path by the cockpit one crosses the river, passes through a small willow-covered flood area and up a small rise to the fields of lower Caticugan, often called Pilapil (rice paddy) by the older residents. Northwest along the path one passes dead buri palms, killed by the process of making guhang, and the houses of the people. There is a little sari-sari on the porch of one house where cookies, pop, kerosene, lard, and matches are sold. Continuing, one comes to a tiny bamboo chapel and the only wooden residence, that of the richest man in Caticugan. The path finally ends at the bluffs of Dangola.

1 [plate XVII (p. 131) is missing -- ANALYST]

The northwest part of Caticugan is still quite boggy. Along the base of the bluff runs a shallow stream which eventually joins the Caticugan Creek. To the west is the low bluff of Caticugan; Lucas Ege, founder of Caticugan, built canals here to drain the many springs. The hills are covered with bamboo groves, shrubs, and some coconuts. Taking the path up the bluff one emerges at Upper Naga. To the north a hill undulates down to a grassy shelf on which stand the houses of Upper Naga. Following the crest of the bluff southward one comes to the main settlement of Naga where a small bamboo school is located. The nearest house has several jars of bright-colored candies in the window sill to attract the few pennies of the children. To the west is Mantuyop River, a rockier and shallower stream than the Siaton River. Across the Mantuyop River the hills are covered with low-growing trees and shrubs.

If the opposite direction had been taken on leaving Caticugan one would have ascended the small plateau of Dangola, rocky, grass-covered and with scattered fields. The southwestern part of Dangola is covered with grass and large wallow holes where carabaos roll happily in thick mud. To the northwest is the level riverine plain of Sandolot with fenced fields and residences. Descending toward the east from Dangola one arrives at Talo-ot, separated from Caticugan

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remainder of his expedition returned to Spain. No further visits were made to Negros by the Spaniards until Miguel Lopez de Legaspi's expedition arrived in 1565. It was Legaspi who began the actual conquest of the Philippines and so firmly fixed the flag of Spain, with sword and cross, that it remained unfurled over the archipelago for nearly four centuries.

Soon after their arrival in the Philippines, Legaspi's three ships (a fourth ship had deserted the expedition enroute to Guam) anchored off Cebu. The hostility of the Cebuanos prevented a landing on the island and, in need of provisions, Legaspi sailed among the Visayas, stopping at Leyte, Samar, and Camiguin. While enroute to Butuan, Mindanao, his fleet was blown off its course and with the calm appeared near the coast of Bohol. A landing was soon made on Bohol. Later a small boat under the command of Esteban Rodrigues was sent from Bohol to investigate the situation in Cebu. Encountering a storm they steered their craft for Negros' eastern coast in search of shelter. Rodrigues and his crew are said to have had several narrow escapes on Negros due to the hostility of the inhabitants. Later they crossed Tañon Strait to Cebu where they found a number of villages (14-15) and reported the western coast of the island to be thickly populated.[4]

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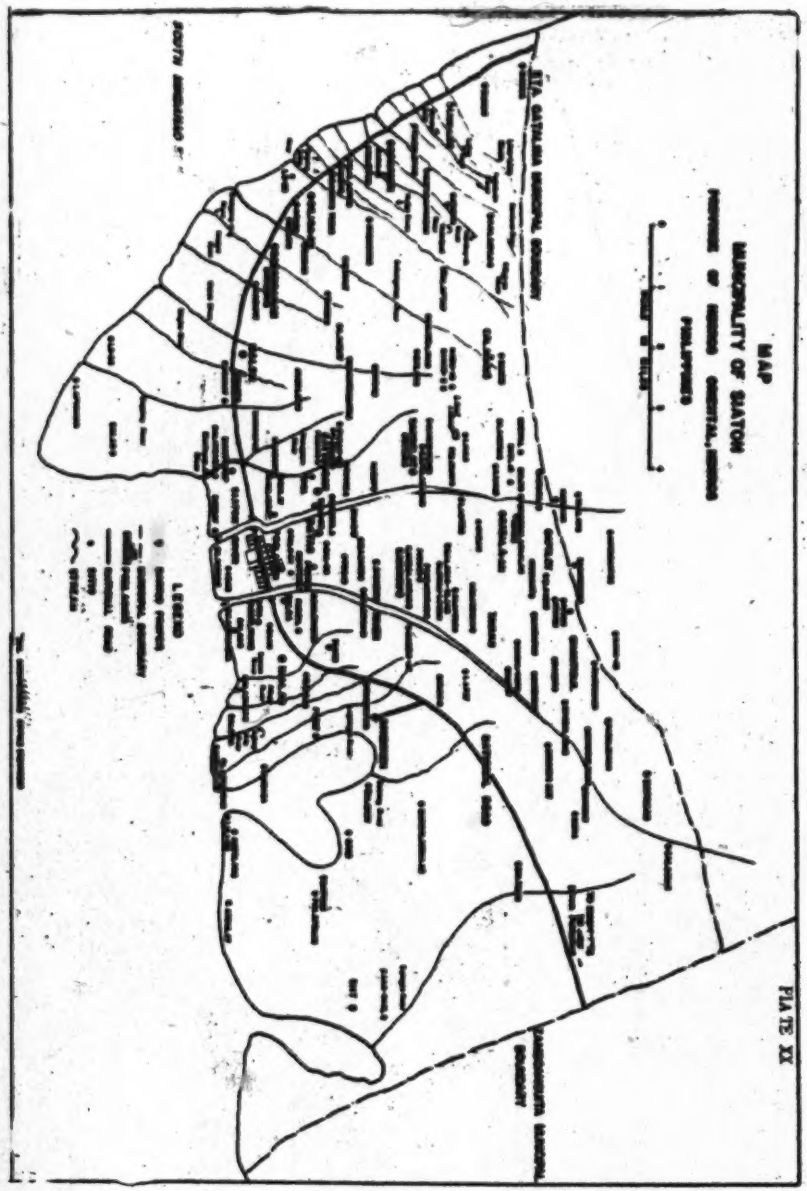
[4] Varona, op. cit., p.2.

20: Hart E-5 (1951) 1954 OA1 Philippines
Central Bisayan OA14



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These stones were counted at the end of the day with all the people watching. The pile which had the greater number of stones won the election. The people who wanted the poblacion located east of the Canaway River piled their stones at the north. Those who wanted the poblacion located below Kalumpang piled their stones at the south. When the election day was over and the stones were counted in the two piles, the pile at the south had more stones. Everybody accepted the decision that the new poblacion's location was to be in the lowland below Kalumpang. This is the location of the present poblacion of Siaton.

The founding of the present poblacion of Siaton dates from this 1828 election.

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In this new location the people built their houses grouped together. They did not wish to arrange their houses in straight lines. If the Moros came it was easier to protect themselves if their houses were clustered. The people began to construct a new wooden church for now there were two priests living in Siaton, Fathers Arias and Presbitero Felix. In 1829 Etib was re-elected capitan and the erection of a new stone church was begun. The wooden church was later used as a stable by the Spaniards.

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There is no information in the Gadiane manuscript regarding the date that the Spaniards first came to Siaton. Gadiane writes that a Spanish lieutenant was first stationed at Bonbonon in 1819. The fact that capitans and cabezas were elected to direct community affairs, tributes were collected, and priests active in the region indicates, however, that Spanish authority had reached the locality before 1819.

One incident was reported of a Chinese father who tried to drown his first child, a girl. The Siaton Chinese believed if their first child were a female their business would be unsuccessful. This Chinese was jailed and every Sunday, for one month, tied, whipped and driven around the poblacion by the Guardia Civil to be taunted by the populace. He later left the poblacion having "lost face."

563 681 [847]

Every February (Chinese New Year) the Chinese merchants in Siaton poblacion would hold a gala celebration. They closed their stores and met to feast and frolic. Prominent poblacion officials were sent baskets of food and fruit and some were invited to Chinese homes for an elaborate dinner.

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Lucas Ege Founds Barrio Caticugan

The first reference to Lucas Ege, founder of Barrio Caticugan, is his election as capitan in 1859.[66] His grandson, still living, said Lucas was born in the locality of Siaton but he did not know the birthplace of Ege's father. The land where Barrio Caticugan is now situated (not including Naga, Dangola, and Talo-ot) was owned by Father Celestino Romero, priest of Siaton parish. Romero succeeded Mezquita; the exact date is not known but it was before 1856.[67]

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[66] Capitan Kinkito was followed by Celestino Makagig (1841-42); Rosindo Kinamot (1843-44); Gabriel Kibotkibot, nicknamed "Antoy" (1845-46); Pedro Macolbacol, nicknamed "Padugo" (1847-48); Francisco Ege, nicknamed "Iton" (1853-54); Felipe Nacapanas, nicknamed "Anyag" (1855-56); Rosindo Kinamot, nicknamed "Balangka" (1857-58) and Lucas Ege (1859-60). These family names are still common in Siaton.

[67] Ruiz, op. cit., p. 151.

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Present day Barrio Caticugan's land was later purchased by Father Manuel Cabriada on Romero's transfer to Dumaguete. Later Cabriada was sent as the first missionary to Tolong. In 1872 Cabriada returned to Siaton. When Julio Adan replaced Cabriada he purchased the land and later sold it to Lucas Ege for fifteen dollars. Lucas Ege lived to be quite old; he died around 1898, according to his grandson. While the exact date is unknown, Ege's development of Caticugan must have begun after 1872 and before 1898. I estimate Ege began to drain the land and settle it with his relatives about 1885.

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Before its purchase by Ege, the pocket-size plain of Caticugan was a bog. Little of the land could be cultivated and planted with rice. The ground was so boggy that "carabaos could not walk on most of the land" and "a lighted cigar dropped on the earth would ignite it. The ground would burn, without smoke, just like ashes." Ege's friends warned him that the land was haunted for they saw mysterious torches there at night, the eerie handiwork of the encangtos (unseen spirits). Lucas Ege, however, purchased the land and began to build a series of drainage canals in order to increase the cultivable area.

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Before the 1896 Siaton River flood, the river ran at the base of the Dangola bluff and turned southward along the present course of Caticugan Creek. After this flood, the Siaton changed its course to its present bed.

Until this time Talo-ot was separated from Barrio Caticugan. Dangola and Naga were settled later than Barrio Caticugan. Naga was first owned by Pablo Radoc and was inhabited by only two families in 1899. A typhoon in 1912 flooded Barrio Caticugan, covering the land with water waist-deep that left a thick blanket of mud on subsilence.

How Some of the Barrios Received Their Names

Barrio Caticugan received its name from the ticug reed that once grew in abundance in the swampy area. This reed is used today to make mats in many parts of the Philippines. Ca is a Cebuano prefix which means "the place where." Caticugan translates as "The Place where the Ticug Grow." With the draining of the swamps, and the increasing number of carabao kept in the barrio, the ticugs disappeared. Naga, Talo-ot, Casala-an, Bantolinao, and Dangola all received their names from trees that once grew in their locality.[68]

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[68] Narra is also called naga. Luis J. Reyes, Philippine Woods. Technical Bulletin No. 7. Manila, Department of Agriculture and Commerce, Bureau of Printing, 1938, p. 143. Bantolinao trees (Diospyros sp.) that grew in this area were said to have a black heartwood that made them valuable for decorating furniture; they were also called ebony. Juan Felix de la Encarnacion, Diccionario Bisaya-Espanol: Compuesto por el R. P. Fr. Juan Felix de las Encarnacion, Provincial, que has sido dos veces de Agustinos Descalzos de la Provincia de S. Nicolos de Tolentino de Filipinas. Tercera Edicion. Manila, Tipografia de Amigos del Pais, 1885, p. 38. Vide Reyes, op. cit., pp. 407-11.

One could write a surprisingly adequate account of barrio life by describing only the activities that occur along Siaton River. The barriofolk take their morning baths at the river, while the children play games along the sandy banks. A man waters and washes his carabaos and horses; a small boy turns over stones, looking for fish to "shoot" with his "gun." Later the women come to fetch water in bamboo tubes, or to beat the family wash on flat stones as they gossip. A man comes to the bank to see if his line caught an eel during the night; a group of men clean a slaughtered pig or goat for a wedding or funeral. A raft of green bamboos, cut upstream, floats seaward. Where the banks are high there may be tiny gardens of green onions, eggplants and tomatoes.

In the afternoon a woman comes to the river to get a lagit stone, or moss for a lihi for a new house a family is building. Women return from the poblacion where they have sold their vegetables. Several men wade across the river, carrying a coffin to the poblacion church for the final rites. Children ford the river, as they return from the elementary school. In the evening, by the light of the moon, young girls search wet stones for snails. Later, men return from an evening of drinking and talking with friends in the poblacion guhang stalls. Siaton River, shallow and quiet during the dry season, turbulent and swift during the rainy season, is truly the "life stream" of Caticugan.